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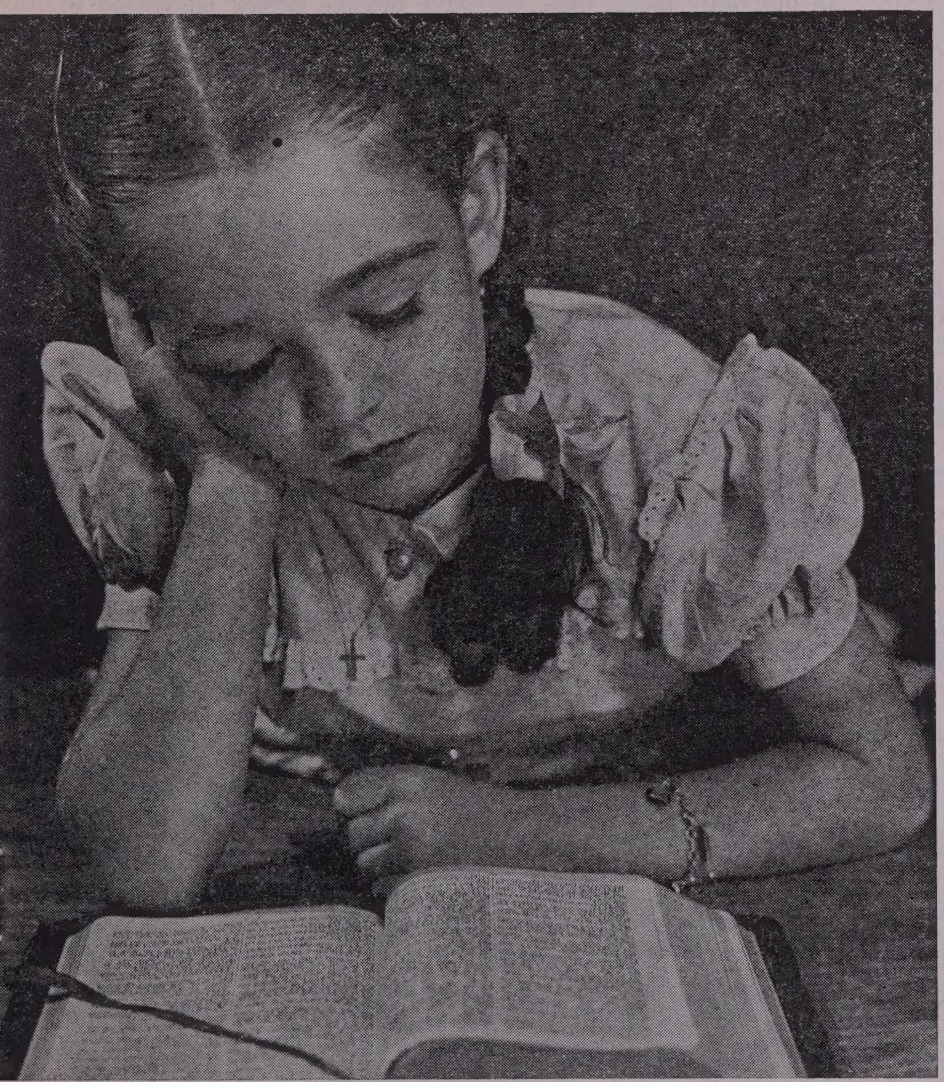
LEVEL ONE

DECEMBER 9, 1958

THE MENNONITE

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST



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Universal Bible Week, December 7-14

Curtis Bedsworth—MUCH OF NOTHING

J. H. Langenwalter—CHRISTIAN NURTURE THROUGH FAMILY WORSHIP

in this issue

COVER
Photo by Harold M. Lambert

ARTICLES
MUCH OF NOTHING
By Curtis Bedsworth 759
RANDOM REFLECTIONS ON EVANGELISM CONFERENCE
By H. D. Burkholder 760
CHRISTIAN NURTURE THROUGH FAMILY WORSHIP
By J. H. Langenwalter 761
NUCLEAR NONSENSE
By Leo Driedger 762
LEARNING FROM DISASTER 763
BOOKS LOOKING FOR CHILDREN 764

DEPARTMENTS
EDITORIALS 758

Mennonite Youth
WAITING ON HIM
By Sarah Dyck 765
INTRODUCING: PACIFIC DISTRICT YPU
By Clayton Auernheimer 766
OUR SCHOOLS 768
MCC NEWS AND NOTES 769
JOTTINGS 770
CONFERENCE NOTES 772

of things to come

Dec. 14—Universal Bible Sunday
1959
March 8, 1959—Conference Sunday
Aug. 5-12, 1959—Ministers' and Church Workers' Retreat, Camp Friedenswald, Mich.
Aug. 12-20, 1959—General Conference Bluffton, Ohio

THE MENNONITE

Editor, J. N. Smucker. Associate Editors: J. Herbert Fretz, Robert W. Hartzler, Maynard Shelly, Menno Schrag, Cornelius J. Dyck. **Editorial Asst.:** Esther Groves **Layout Consultant:** Robert Regier.

VOLUME 73 **NUMBER 48**

editorials

CONFERENCE GOALS FOR THIS YEAR

1. *Fifteen new congregations by 1959.*
2. *Every congregation seeking a mission outpost.*
3. *A Voluntary Service worker from every congregation.*
4. *Every pastor prayerfully seeking a new recruit for the ministry.*
5. *Trained personnel and adequate facilities for teaching program.*

FORWARD WITH THE BIBLE We have not outgrown or outrun the Bible. In fact we are a long ways behind its message and teachings. Since this is Universal Bible Week, what better time to seek to catch up with the Bible?

Radio, television, newspapers, and magazines have crowded in on us to such an extent that the Bible is woefully neglected in our daily moral diet. We have become deeply engrossed in nuclear power, space control, rockets to and beyond the moon, and flying satellites around the earth; but we have fallen behind the high moral and spiritual power as offered in the Bible. What avails the fact that we have become nuclear giants if we remain but ethical infants?

The ethical and spiritual life must catch up and go ahead of the material and scientific, or we lose control over the newly discovered powers. With no proper ethical controls, we could quickly bring destruction upon ourselves as well as upon the whole world.

Let's catch up with the Bible and plant its good seed daily in soil prepared by confession and thanksgiving. Daily readings and use of the Bible in family worship sows the seed in the soul. Fortunately there are available various translations which clarify the deep truths contained in the Bible.

May we determine to go forward, not in our own wisdom and strength, but with the Bible as the Word of God, and keep step with the Master himself as He leads on.

CONFERENCE YEAR AHEAD One of the outstanding events of the year 1959 for us will be the meeting of the General Conference Mennonite Church in Bluffton, Ohio, August 12-20. A great deal of thought and work has already gone into it. The late J. S. Schultz, as chairman of the Program Committee, had it much on his heart. His tragic passing will be keenly felt.

But plans must go on. There are open doors and opportunities but also adversaries and problems. There are possibilities and openings that overwhelm the faint-hearted, and difficulties to discourage those of little faith.

Fortunately we are not left without dedicated and concerned leaders. Among the middle-aged and younger groups there are arising strong souls who see these needs and opportunities before us.

It is not too early for all to begin preparations for the coming conference. Lest some may think they have no part in this great work, let us quickly remind ourselves that prayer and love, the greatest powers God has entrusted to us, are open to everyone. We all have a share in the work of the Kingdom and in the gathering next August.

Is this the "primitive era of interpreting Christ's teaching about love"?

Much of Nothing

*Curtis Bedsworth**

AT A RECENT student fellowship meeting, a Christian nurse summed up the discussion of the afternoon by saying that peace churches interpreted Christian love better than any other church group. Reflecting, I thought of the magnitude of Christian effort and activity that goes on in this city of love which is called brotherly, by the hundreds of churches that are in existence here. Brought to my mind, also, was the statement of a young man who had turned to Mohammedanism from Christianity. He said, "You Christians talk about love, and never do anything about it; so I have abandoned Christianity for a more dedicated religion."

Paul in 1 Cor. 13 said: "And though I have the gift of prophecy and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity (love), I am *nothing*. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity (love), it profiteth me *nothing*."

Paul was writing about a "nothing love," that in his opinion was of no value to the upbuilding of the kingdom of God. This Scripture brings us to a startling and disturbing thought. Can so much of our Christian activities be as nothing to God because they are not done in real love? We hasten to reassure ourselves by making mental inventory of what we have built in His Name, and think it inconceivable that He would say, "It profiteth me nothing." In all fairness to the scriptural truths found in 1 Cor. 13, we must catalog our failures in the lack of this love.

A babe in Christ, struggling for spiritual growth, was hindered by unthinking Christians who tore people apart verbally. At a C. E. dinner meeting the orator, prior to his speech, remarked privately that he did not believe in an integrated church, and then rose to speak on the subject of the love of God. A Christian lady said to me, "You are the one who believes in intermarriage." "Yes," I replied, "I am the one who has searched God's Word and failed to find where He has created one group of people better than the other or where He has a caste system for His children." The same lady was asked, "Would you prefer your child to marry a Christian person of a different race or to marry a non-Christian?" The lady hesitated only a moment and replied, "The non-Christian." Based on such prevailing attitudes, a hundred years from now, if the Lord tarries, church historians will record the twentieth century as the primitive era of interpreting Christ's teachings about love.

We are inspired by the mountain top type of love that Elijah displayed for his God as he confronted the pagan prophets of Baal on Mt. Carmel, where all the people saw his courage and determination to give his life if necessary. A day later, under the juniper tree, Elijah, solitary and discouraged, said, "It is enough now, O Lord, take away my life." It takes Elijah's mountain top type of love for just plain everyday living, but it takes Paul's type of love for the valley of humdrum and anonymity.

If a disaster calls forth thousands of volunteers to help in physical suffering, where are even the few who should be concerned about the disaster of lost souls? A missionary known as the "Lady Bishop," when asked if she was ever afraid on her travels into dangerous places, replied, "No, because I settled the death question beforehand." If the love question is not settled beforehand by giver and go-er, then our mission endeavors may be nothing in the sight of God, although outwardly successful in the sight of man.

Would you test the depth of a Christian's love? Try to get relatives to take care of an aged person without financial means. The old-fashioned Grandpa house has been translated into various avenues of care other than family care. Throughout Christendom the awakening awareness of our Christian responsibility to provide care for the aging has been inspiring, but yet not enough in these latter days of longevity. The first hospitals and orphanages were built through the efforts of Christian people, yet strangely, the facilities for the aging are mostly owned and operated by non-Christian organizations. Somehow our casual Christian love has not been conditioned to hopelessness and finality, and so because of our apparent lack of concern for terminal cases, our love is "nothing." To my knowledge, the only terminal refuge for indigent cancer patients in Philadelphias is the nonprotestant Sacred Heart Hospital. To experience kindness without love, come with me to the clinic section of a church hospi-

*Pastor, First Church, Philadelphia, Pa

tal, and there experience the callousness of workers and indifference to human suffering.

We have talked of a "nothing love." It may be well to enumerate the signs of "something love" we have found in a large city. This past year over 150 young people from various churches in the East have come to the Jungle of Philadelphia and brought evidences of real love to underprivileged children, starved for affection and understanding. This army of Christian young people used an awesome weapon of force in penetrating into places where city police would not go without an arsenal of guns and protective devices—the weapon of love. We sing, "O pow'r of love, all else transcending," but until we as Christians use it—and so many of us haven't—dare we question any one else using physical force to bring about a desired end?

A "something love" was manifested by two Christian businessmen doing personal work during their National Convention held in Philadelphia. Seeing two men painting a church roof, one of the younger businessmen, in a new suit, climbed a ladder, crawled through a dusty dirty attic to witness to the painters. Even though the painters were a minister and a city missionary, it was not effort lost, because the two painters were so inspired by the businessman's genuine love for souls, that mutually they pledged to seek from God a greater portion of such love that would send them to the very roof tops if necessary, to tell the lost of Christ's "something love."

Random Reflections on Evangelism Conference

*H. D. Burkholder**

THE Evangelism Conference is history. The presentations and discussions were challenging. One of the benefits of such a session is the opportunity to share and discuss vital issues related to evangelism. Statements were made which were both pointed and controversial. This is to be expected when ministers and lay leaders from various cultural and educational backgrounds participate.

Frank and open discussions on biblical issues are a sign of growth and development. Stereotyped answers lead to stagnation and are usually associated with a muzzled mouth. One of the marks of spiritual and intellectual progress is a willingness to listen openmindedly to all views expressed. The Bible believing Christian will review every theory and suggestion in the light of the infallible Holy Scriptures.

Evangelism, dealing as it does with repentance, conversion, regeneration, and the new birth, can become a theological and doctrinal hot potato. The Evangelism Committee is to be commended in that they did not consider it too hot a subject to handle. A survey of the history of evangelism raised the question: "What are we as a General Conference doing for those who are still lost in sin?" One speaker posed several pointed questions. "How many delegates witnessed personally to an unsaved person enroute to the conference?" "Did anyone make use of tracts along the way?" These questions boiled down to one issue: it's one thing to assemble to discuss the subject of evangelism and it's quite another thing to be obedient to our Lord's command to bring the lost to a saving knowledge of Jesus Christ.

The problem of reaching children for Christ created quite a discussion. The delegates were very much divided on the subject. I have always been, and still am, an ardent believer in child evangelism. However the paper presented pointed out some very helpful facts which should prove worthwhile to child evangelism advocates.

Many people would rule out the value of psychology and sociology relative to the ministry of evangelism. Yet we must agree that *how* a man acts and *where* a man lives does bear on the subject. Pastors and Christian workers should become better acquainted with the various schools of psychology and psychiatry. Furthermore, a study of population trends will indicate that rural Mennonites must take into consideration the rising needs of the people who are moving into urban areas. This will of necessity require preaching the gospel to those of other nationalities. We have been practicing this method on foreign soil but have been neglecting it in America.

As I further reflect on the Goshen conference, I would like to call attention to weaknesses. It appeared to me that emphasis was placed on man and methods rather than on God and His saving power. It would have been encouraging to hear someone declare:

That "the *gospel* . . . is the power of God unto salvation to every one that believeth" (Rom. 1:16). That the *Holy Spirit* is the One who "reproves the world of sin, and of righteousness, and of judgment" (John 16:8). That "the *Word of God* is quick, and powerful, and sharper than any two-edged sword" (Hebrews 4:12). That we are *"born* not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). . . *"born again,* not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever" (2 Pet. 1:23). That there is *power in prayer* (Acts 12:5, 12), and "that men ought always to pray and not

(*Continued on page* 768)

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Christian Nurture through Family Worship

*J. H. Langenwalter**

NURTURE means breeding, education, training, that which nourishes. As a verb it means to feed, to rear, or to foster. Worship means courtesy or reverence paid to worthy persons, especially God. This requires honor and respect. It also means the act of paying divine honors to a duty. This makes worship a religious reverence and homage.

Nurture needs and demands love on the part of those who give it. Trying to force or drive youth is not successful because it causes fear or raises objections which end in disrespect for the very thing one is trying to give. It tends to make children rebellious instead of loving. It also puts Jesus into a wrong light in the minds of the young.

Nurture is an opportunity to be fishers of youth. "And Jesus said unto them, 'Come ye after me, and I will make you to become fishers of men.' And straightway they forsook their nets, and followed Him" (Mark 1:17-18). Jesus taught as one with authority. That appeals to those to be won, especially children.

Nurture needs and demands the atmosphere of love — *agape*. It "flows from the heart of God to warm our hearts, to strengthen our minds, and to make us fit for His service." To children the home is a church in their house. There were two young men, one raised in a truly Christian home, who was leading an honorable and helpful life. The other had been raised in a home of spiritual neglect; after a pathetic twenty years of trying to find himself, he ended in the penitentiary.

Children often say, "I would like to be like. . . ." That is also found among youth, especially those who have respect for some older person. This affords a most valuable approach to them through a study of the four Gospels as a beginning. Appreciation of what Jesus stood for is most helpful in laying a Christian foundation for the thinking and developing of childhood and youth.

What would Jesus do? This is a good approach to teen-agers, especially in the home when children ask questions about their emotions and discoveries as they develop. This is the time to be interested and to be ready with helpful answers to their questions, step by step.

Jesus looked upon God as Father and himself as Brother to mankind. He called all men brothers—they were all potential members of the Family of God. Jesus referred to this at least one hundred times, and it shows what a right family relationship can be. This is a reality which challenges the imagination in childhood when the imagination is especially active and therefore needs guidance and encouragement.

There is too much lack of wholesome imagination among adults as well as among children and youth. A properly developed imagination makes for spontaneity and creativity. If that is lacking in the home, the church, the school, and the daily comradeship, the results are discouraging for all concerned because it makes people unfit to play their part in developing society as God intended.

"I want to do" is often laughed at by older members of the family. This shows misunderstanding. To the young person it means the willingness to make something worthwhile of the opportunities which seem to be present and which call for enlightenment such as Jesus was continually giving to all kinds of people of all ages and coming from all kinds of background. When the request to do something is given a fair chance, it makes for a living faith, an understanding of God, and a love for mankind.

A living faith depends on vital religious practices. Among these are loyalty to others and to God. This helps one to recognize God in the daily rounds of life. Then prayer becomes a natural and abiding companionship with God. He becomes the Great Presence! Then the Bible becomes a record of unceasing quest for God and of God's unceasing quest for people. All this comes in answer to a need and a longing to do something about it. Let parents and other older people be ready with a meaningful answer when a child or youth asks for something to do.

This is especially true of those who ask, "Who am I?" This question usually occurs during the first five years of life. It shows an interest in wanting to know what the questioner means to others. This question is raised often and should be answered at once. Homes where mothers are away much of the time are running risks with their children. This is a serious fact which accounts for many of the disturbing conditions among youth today.

The experiences of children under five years of age need to be answered in an understanding way. If met concretely, solutions are easier than when sought by the rules of mere reasoning. This is the time when parents and children need to meet each other on the basis of a mutual and confidential relationship. Here it is especially true that actions speak louder and clearer than mere words.

Creative family worship should

*Retired minister and educator

occur at least once a day. Allow questions to be asked and encourage them to be asked in order to enlighten the child who asks them. If these opportunities are set aside or neglected, the child is likely to lose interest and eventually become antagonistic to religion. Parental interest, more than commands and arguments, makes for interest and understanding on the part of children and youth. This takes time; however it is time well spent.

The questions "Why?" and "What does this mean, anyway?" are often raised. As these questions are carefully met by parents and become understood by children and youth, they bring about a consciousness and understanding of the presence of Christ in the home, leading to a redemptive fellowship with Him.

Martin Luther established Christian homes and gave them the Bible. The results were remarkable. Homes where the Bible is properly used are a great safeguard for meeting the problems of life in a world which is not committed to God. This takes real teaching. It calls for real education. That means to lead out, to bring up, and to train.

Children learn to follow those who interest them. This is an outstanding opportunity for the home. It takes reverence and respect for those taught in order to meet that opportunity. Such an experience becomes an occasion for respect for God. It also develops religious respect, making for manly and womanly attitudes such as Jesus encouraged.

All this calls for help. Parental use of the Bible comes first. It is best to begin with the four Gospels. The stories about the way Jesus met the problems of life are so interesting and challenging that they create a wholesome interest in those who use them.

Christian literature stimulates a clear and challenging understanding of what Jesus had in mind, is most helpful for parents, children, and youth. Churches and Sunday schools can and should make such material available.

Nuclear Nonsense

Where is the way out? Whose business is peace? Why don't Mennonites speak up as loudly as many scientists?

SOON the world will be like a room full of angry men, all armed with pistols and no way of escape, each having to depend upon the good will of the other.

Although at present only a few nations have nuclear weapons, it is estimated that ten years from now most nations, including the smaller ones, will have bombs to destroy any other nation, no matter how strong. Billy the Kid, a scrawny little man, had no chance of beating up the six foot, 220-pound burly giant until he learned to handle the revolver, to become the terror of the west.

It is said that 150 hydrogen bombs could destroy ninety per cent of the people in America. Even if we could detect bombs coming toward us within seconds, how would we know whether they came from Russia, or India, or China, or Japan, or Germany, or any other country so that we could retaliate? And even if we could detect where they came from, we would have no defense other than to destroy them as they destroyed us. We are a world full of nations, each dependent upon the good will of the other and nothing seems to unite us.

Peace is no longer regarded as the hobby of a comparatively small group of pacifists, of old idealists, and a few Mennonites, but has become the common interest of scholars and parsons, scientists and workers, parents and children. We Mennonites have a bigger job on our hands than to serve somewhere with the identical pay, luxury, and position that any other civilian has. Soldiers leave their families, lie in muddy trenches for weeks, hear the cry of dying men, and set their own lives in jeopardy. A gigantic problem like keeping even a nation from destroying itself, let alone the world, cannot be solved by saying, "I guess I will simply have to take two years of 1-W service," or "Let's see where I can get the most pay."

I can envision the scientist taking the torch we have carried. Fifty per cent of the scientists today are against nuclear testing at present; the Mennonites did not have an average that good during the last war.

All of this is speaking merely from a humanitarian point of view. Where is the Christ, the prince of peace, the dying love that poured itself out of death to free the world? Where is the motive, the courage, the sacrifice, the Christian love that will bind wounds, comfort the sick, listen to the depressed, give (even a tenth) to those who have not a crumb a day? Where is the young person who in his heart carries the ideal, the Utopia, the ultimate, who will serve, pioneer, sacrifice, and practice his beliefs? We speak of the spiritual, the life after death, damnation for eternity, conversion, the new birth. Where is all this in an age of nuclear nonsense?

Leo Driedger

Learning From Disasters

AT 5:47 Tuesday evening, June 10, a tornado, veering unexpectedly southeast, suddenly hit the midwest town of El Dorado, Kansas. In two minutes it had killed thirteen persons, injured fifty-seven, destroyed 259 homes, demolished about 200 cars, and caused two million dollars worth of damage in forty city blocks. Minutes later a Mennonite Disaster Service bus manned by three men headed for the stricken town, and in the four days that followed, over 650 men and women had donated a total of 5,628 hours of labor under the auspices of MDS.

The help given at El Dorado grew out of similar voluntary service given eleven years earlier at Woodward, Oklahoma, when the Church of God in Christ, Mennonite helped to clean up after a tornado. Later on, in 1951, various Mennonite groups in Kansas worked in Wichita and Great Bend sandbagging riverbanks and dikes; in Salina, helping with evacuation; and in other towns cleaning up after tornadoes and floods. The service organization begun by the Mennonite (Old) congregation at Hesston became the base for an inter-Mennonite disaster organization (MDS) which first saw action with a Topeka flood.

A tornado at Flint, Michigan, brought into being a second organization, and MDS in Pennsylvania helped to clean out mud-filled Stroudsburg homes after Hurricane Diana. Other inter-Mennonite units were formed to meet local disasters, and by 1957 twenty service units existed in the United States and Canada, ready to undertake anything from a haylift operation to shoveling mud and constructing new homes.

Then came the great Udall disaster, in which a tornado left only twelve houses standing in the entire town. Debris was scattered over an area two miles wide and eight or ten miles long. Some 75 people were killed, many more were injured, and nearly all survivors left homeless. In a week more than 1800 volunteers had given time and equipment to clear debris and help the survivors to a new start. Work like this helped to make MDS better known to other agencies, thus paving the way for faster service.

As disasters have come and gone organizations have increased the scope and efficiency of their operations. More areas of service are opening, calling for an increasing variety of skills. Workers will be needed in the future who can give spiritual guidance, apply First Aid, take care of children, feed large numbers of people, do carpentry, operate a bulldozer, organize work and coordinate activities, as well as help with the manual labor of cleaning up and cleaning out. No two disasters are ever alike, and a unit's best friend is preparedness.

MDS units are also realizing that disasters can leave people with some degree of shock as well as with destruction of material possessions. Victims of "disaster fatigue" need psychological first aid, and one of the most important things any worker can do is simply to give a disaster victim the assurance of his personal love and support, thus helping to strengthen the spirit and give hope in place of despair.

Recently citizens of Udall and El Dorado met with the Kansas Mennonite Disaster Service unit to discuss what it means to live through a tornado and to seek lessons that can be learned from the experience. From El Dorado came the city manager, the superintendent of public works, the manager of Kansas State Employment Office, a hospital administrator, and a private citizen whose home had been tornadoed. From Udall came a banker and his wife and a farming couple. They had seen their property completely destroyed. All joined in a panel discussion which touched, among other things, on ways to use volunteer groups more effectively.

Envisioned for the future emergency are such things as a mobile nursery service to take care of victims' children, two-way radio equipment to direct field operations more efficiently, ministerial services for the hospitalized, trained counselors, a planning group to help those left homeless, and the specialized services of engineers, carpenters, masons, plumbers, and bulldozer operators.

Those from Udall emphasized the fact that lending loving sympathy and understanding to the affected is the most valuable help that can be given. The first task of a volunteer, no matter what physical work he is called upon to do, is to establish a personal relationship, by word and action, between himself and the disaster victim.

Why do Mennonites feel that disaster service is important? According to a Kansas area training school in 1958, aims and motives are to live out Jesus' commands, to alleviate human need, to provide self-growth for the volunteer, to create good will and understanding, and to bring about revival in Mennonite churches. Already the testimonies of those helped show that this is a witness of love which reaches across many barriers.

Reconstruction unit at North Topeka, Kansas. MDS volunteers will need to be prepared in the future to do anything from giving First Aid and taking care of children to cleaning up mud or erecting a building, to giving spiritual guidance. Love and sympathy are "tools" as necessary as hammers and bulldozers.

Part two of three articles reviewing

Books Looking For Children

Six to Ten

WEE JOSEPH by William MacKellar, 76 pp., New York, McGraw-Hill, $2.50. Davie named his starved mongrel dog Joseph because of his coat of many colors. Davie's father did not believe in wasting money and food for something that was worthless. When he received the command that Joseph must be put into the river, Davie prayed to God to "spare a wee miracle." The answer to his prayer was a surprise to all of the Campbell family. LVK

AMERICA'S ABRAHAM LINCOLN by May McNeer, 119 *pp., Houghton Mifflin Company,* $3.50. Written with clarity and understanding, the book will help children to respect the president who was "sad and funny, kind and thoughtful and ugly, and somehow noble." LG

YERTLE THE TURTLE AND OTHER STORIES by Dr. Seuss. Random House, $2.95. Pride and greed come in for their share of drubbing in these fascinating animal stories about a turtle, a bird, a rabbit, and a bear who all got a little too big for their britches. MS

MOLLY COTTONTAIL by Erskine Caldwell. 32 *pp. Little, Brown, and Company,* $2.50. Good storytelling, expressing love and appreciation of our furry animal friends, the rabbits. Also shows a good relationship between parents and child. Happy is the child who has an understanding father like Johnny. MSF

THE SINGING BOONES by Dale White. 285 *pp., New York, Viking.* $2.75. The Boones head for California to get rich quick in the gold mines. Sickness and hardships are their lot as they cross the great plains, high mountain passes, and the desert in a covered wagon. Ellen, in spite of her parents' unwillingness, grows up during the trek west. Her love for the respected South Pass Scout gives her courage and strength to face difficulties. LVK

THE COCK, THE MOUSE, AND THE LITTLE RED HEN by Felicite Leferre. 90 *pp., Macrae, Smith and Co.,* $2.50. The Cock and the Mouse don't want to do their share of work, and they let the willing Little Red Hen do it. The sly fox, captures all three. MSF

TALL TALES FROM THE HIGH HILLS by Ellis Credle. 156 *pp. Thomas Nelson and Sons,* $2.75. This is a book of tall tales which vary from the beautiful well-written story of "Janey's Shoes" through some fairly good ones told with some rather earthly humor, like the one about "Old Plott" and "The Big Mudhole" to some rather poor stories like the one "How Pa Learned to Grow Hot Peppers." Juniors especially interested in folklore may want a copy. MSF

ZOO DOCTOR by William Bridges. 126 *pp., William Morrow and Co.,* $2.95. A fascinating account of the problems presented by animal patients in the New York Bronx Zoo, this is a story of an elephant who refused to take medicine even when it was disguised as an ice cream cone, of a panda who refused to come down from his perch in a tree, and of lion cubs who were reared by the zoo doctor's wife and an Irish terrier. LG

RUSTY'S SPACE SHIP by Evelyn Sibley Lampman. 240 *pp., Doubleday and Co., Inc.,* $2.95. The ingredients for this delightful adventure are as follows: Cookie the dog, Susan the neighbor, Rusty the space ship builder, and Tiphia the creature from outer space. The scenes change rapidly from the moon, Mercury, Venus with the cannibal bushes, Mars, a near miss with a blazing meteor, Jupiter, Saturn with her hypnotic influence. HT

THE PILGRIM KNEW by Tillie S. Pine and Joseph Levin. 32 *pp. McGraw-Hill Book Co., Inc.,* $2.75. Each double-page spread of this book is devoted to some bit of Pilgrim knowledge used today, like water power, and gives a simple experiment for a child to do to prove it. One picture shows a man lighting another cigarette with a lighter, to show how flint and steel rubbed together produce fire. LMB

PLAY WITH SEEDS by Millicent E. Selsam. 93 *pp., William Morrow and Company,* $2.50. We are told how plants develop seeds, and how birds and animals help with the planting and pollinating of plants. The author gives many uses for seeds and many simple experiments that children can perform by themselves. It will interest junior children in God and His world as well as stimulate interest in science. LMB

TOO SMALL TO SEE by Marie Neurath, 36 *pp., Sterling Publishing Co.,* $2.00. The fascinating world of things too small to see includes a single drop of clear water —magnified to show it teeming with animal life—a thousand eyes which make one eye, the shopping basket of the honey bee, the fly's sticky feet with which it walks on the ceiling, the extraordinary surface of a cat's tongue, and a whole host of curious objects. LS

Ten and Up

JOHN GREENLEAF WHITTIER, FIGHTING QUAKER by Ruth Langland Holberg. 146 *pp., Thomas Y. Crowell Co.,* $2.75. John Greenleaf Whittier gave his life to causes, the abolition of slavery taking most of his energy. Whittier used his pen as other men used a sword. His message was: "The Union would live because it was good; slavery would die because it was evil." His weapons were words. He advocated that young men take the position of conscientious objector during the Civil War, assisting the sick and wounded, the widowed and orphaned. RU

A REAL QUAKER by Irene Constance Elliot. 37 *pp., Comet,* $2.00. Will Guest, son of one of Pennsylvania's earliest settlers, tells the story of how Philadelphia was built. Will excitedly tells of the coming of Mr. William Penn to Philadelphia and how he dealt fairly with the settlers and the Indians and won their love and respect. Price seems high. HBS

CARIBOO TRAIL by Christie Harris. 188 *pp., Longmans, Green and Company,* $3.75. Based on actual history in connection with the overland crossing of gold-seekers to the Cariboo country in British Columbia, this novel is filled with all the thrills of extreme danger and hardship. The vivid description of the country en route will take every young reader along on this journey. A high moral tone prevails throughout. IS

Waiting on Him

by Sarah Dyck

PROBABLY both sisters ran to answer the door the day Jesus came. They were His friends—good friends. John tells us, "Now Jesus loved Martha and her sister and Lazarus." And both Mary and Martha "waited" on Jesus. But it's here that our comparison breaks down.

Martha waited on Jesus in the sense that she ministered to Him. She served Him as did the mother-in-law of Peter after Jesus had healed her.

Let your imaginations take over for a minute. Perhaps as Martha shook Jesus' hand in welcome, she was wondering what she would fix for supper. Perhaps they had planned on having left overs, but now that He had come, this would absolutely not do! So she quickly excused herself, ran to the deep-freeze for the best piece of meat. Then pots and pans and pressure cooker started clattering. She dashed to the corner grocery for some "brown and serve" rolls. It was going on six o'clock when she remembered coffee. Just when it was time to mash the potatoes, fix the gravy, cut the meat, and take the rolls out of the oven, the telephone rang.

I think I know a little bit about the way Martha felt because I've been too much of a Martha too much of my life. Martha was serving the Lord because service was uppermost in her mind. There was nothing wrong with what she did. But there was tension and anxiety. She could stand it no longer, and ran to Jesus.

"Lord, dost thou not care that my sister hath left me to serve alone?" There is accusation in those words, "Dost thou not care?"

And then she tells Jesus what to do. "Bid her therefore that she help me." How often our prayers resemble these words. "Dost thou not care?" Then we tell our Lord what to do about the situation and how to do it.

The words of Jesus to Martha are filled with love and compassion and sorrow. "Martha, Martha, thou art troubled and careful about many things." I think Jesus must have spoken in much the same way as when He looked down on that vast city and cried out, "Oh Jerusalem, Jerusalem, how often would I have gathered thy children, but ye would not."

Jesus wanted to speak to Martha as much as He wanted to speak to Mary. Jesus wants you and me as He wanted them. I had to be broken before I learned the meaning of those words. Only then did I understand that the Lord wanted more of me instead of more of my service.

Mary also waited on Jesus. She waited on the Lord in the sense that the psalmist used the word: "My soul, wait thou only upon God; for my expectation is from him."

Mary sat at Jesus' feet. And as she sat there, her soul became quiet, her doubts vanished, her questions were answered, her attitudes purified, and a beautiful relationship was established. Poise, peace, and perfect harmony replaced restlessness. Service wasn't uppermost. The Saviour was. And Jesus commended her.

Supposing Martha had been on vacation. Do you think Mary would have let Jesus go to bed hungry? Supper might not have been served at 6:00 that evening. But I'm sure Mary would have sat at Jesus' feet just as she did when Martha was in the kitchen. Perhaps as the shadows lengthened and the sun set, Mary would have invited Jesus into the kitchen and asked Him to continue talking to her while she calmly fixed the meal. Then they would have had their supper, still relaxed and enjoying every minute of it because all this was just a continuation of the relationship established previously.

When we wait on the Lord as Mary did, then He goes with us into the kitchen, the garden, downtown, to work, into the classroom. And service comes naturally!

If we have any reason to be thankful, this is the greatest reason: that our God seeks our friendship. To establish or renew this relationship, it cost God His beloved Son. There had to be a Christmas and a Calvary to make this possible.

This is the greatest of wonders—that Jesus wants *us* for himself. Knowing this we can burst into words and songs and deeds of thanksgiving.

Thou hast given so much to me,
Give one thing more—a grateful heart;
Not thankful when it pleaseth me,
As if Thy blessings had spare days;
But such a heart,
Whose pulse may be Thy praise.

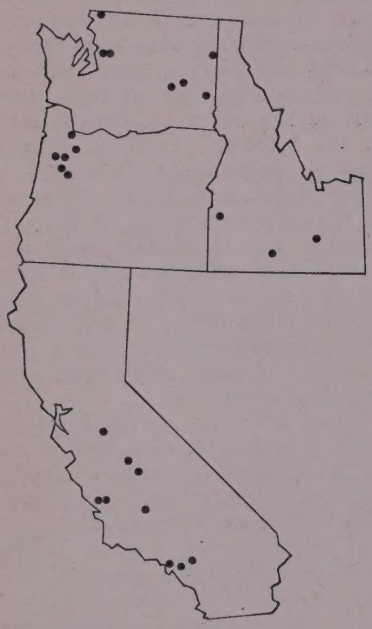
—George Herbert

Introducing Pacific District YPU

Last summer the Pacific District YPU met in Ritzville, Washington. Young people of the Menno Church were hosts. This picture was taken at the business session.

By Clayton Auernheimer

The Pacific District is located in the four most beautiful states in the nation!—perhaps to our disadvantage, as we're separated from the other districts by many miles.



Glance at the map and you will see that the district churches are widely scattered—from Lynden, Washington, on the Canadian border to Aberdeen, Idaho, to Upland, California. This distance is a big factor in the type of activities carried on by the district. There are twenty-five churches within the four states; each church has at least one youth group.

This past June the yearly YPU session was held in Ritzville, Washington, with an excellent turnout. The annual meeting includes the business session, social activities, a banquet, and the Saturday evening service sponsored by the young people. This year the evening service featured a mass choir and Erland Waltner as special speaker.

For the 1958-59 year the Pacific District YPU has several projects:

- We are providing for the partial support of Mr. and Mrs. Paul Boschman, who are now serving their second mission term in Japan.
- This year the young people are helping the Spring Valley Mennonite Church, Newport, Washington, install a water system, which means the installation of the water line from the spring several thousand feet from the church.
- We provide funds for the daily vacation Bible school at the newest church in the District at Warden, Washington. Last summer there was an attendance of 100.

In the Pacific District each state has its own youth organization, and there are four young people's retreats held within the District. Idaho has its own retreat ground, which was acquired recently. Attendance was up this year in all retreats. California had over a hundred campers, including staff, at Camp Gaines Lake Sequoia, located two miles from Kings Canyon National Park.

At the last District Conference session the young people were given the okay to use part of the District paper as a Youth Section. Marvin Rempel of Dallas, Oregon, is the editor.

The officers for this year are Clayton Auernheimer, Reedley, Calif., pres.; Harold Isaak, Aberdeen, Idaho, first vice-pres.; Marvin Rempel, Dallas, Ore., second vice-pres.; Marge Thomas, Paso Robles, Calif., sec.; Lorena Quiring, Dallas, Ore., treas.; Pastor Peter Ediger, Fresno, Calif., advisor.

The budget as adopted in Ritzville is as follows:

Mission projects:	
Missionary Paul Boschmans	$250
Water supply for Spring Valley Church	250
Vacation Bible school, Warden, Wash.	50
General Conference YPU	500
Pacific District YPU (travel to mid-year executive meeting and to Gen. Conf. YPU Council meeting, Freeman, S.D.)	400
District expenses	50
Total	$1,500

Should any of you young people come to the West Coast, make it a point to visit one of our churches. We'll be glad to see you.

Ye shall be witnesses IN GULFPORT

"Oh, Miss Bible School Teacha, we just love the stories about Jesus, and we love the songs about Him, too." This is the greeting Eldeen Stucky receives as she begins her half-hour-a-week religious instruction in grades one through six in the public schools of Gulfport, Mississippi. Eldeen is working under General Conference Mennonite Voluntary Service. She says, "What a joy it is to teach boys and girls as well as work with them in other areas of our VS program."

Edna Buller of Mountain Lake, Minn., who has just completed a year in VS at Gulfport, has this to say about service: "We do not give

God the best gift when we merely give a piece of money in the church offering. Paul realized that the heart was the gift God wanted most, and he said in writing to one of the churches, I seek not *yours*, but *you* (2 Cor. 12:14). When Christ called Matthew, the businessman, He did not say, 'Give me your money,' He said, 'Follow Me.' God can and does use money, but He wants the heart to be given to Him first.

"The object of our working as VSers is to try to help boys, girls, men, and women give their hearts to Christ. This we try to do not only in word but also in loving service. While we face many problems and disappointments, there are many joys in serving.

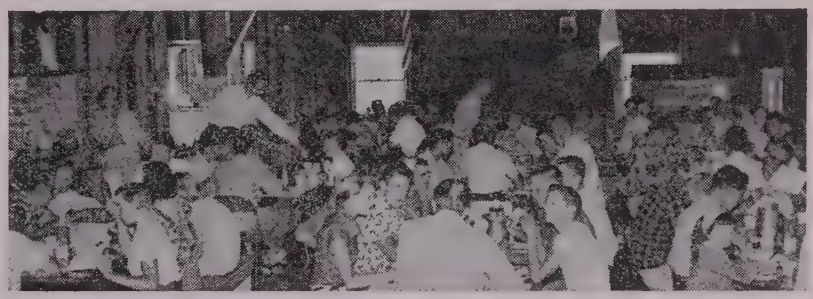
"I have experienced happy hours playing at the recreation center with the boys and girls. The story hours we conducted in the homes and at the center have implanted in my heart real love for these little ones. The typing, mimeographing, and correcting of Sunday school manuals which have been handed out in the various churches through the Interdenominational Ministerial Alliance have brought a blessing. The sewing class on Friday night is also an opportunity to teach in working with our hands."

A newcomer to the VS program in Gulfport, Don Yoder gives some first impressions: "One of my first thoughts, the first time I visited the community center was: from what kind of homes do these children and young people come? I found that in the majority of cases they came from broken homes, homes of hatred, knives, guns, liquor. . . . Many times I have wondered what it would have been like to be brought up in the environment of North Gulfport. Maybe I would be part of a gang! A number of these disturbed boys have broken windowpanes, knocked out light bulbs, thrown chairs and waste paper cans, stolen ice cream and pop. These boys are longing for something to satisfy their hunger. . . . May our prayer be that through the Christian Community Center these disturbed boys might find Christ."

The MENNONITE YOUTH section is sponsored by the Young People's Union of the General Conference. Editor, Muriel Thiessen, 3003 Benham Avenue, Elkhart, Indiana.

Mennoscah

and the Western District Youth Fellowship



The Western District Youth Fellowship owns, operates, and develops the campsite Mennoscah, now worth better than $50,000. *It also seeks to give guidance and assistance to local youth groups in challenging youth to commitment and service to Christ. Highlight of this past year at Camp Mennoscah was the Fresh Air Friendship Camp, in which twenty-one children from underprivileged areas enjoyed camping experiences for the first time. At the recent conference, held Oct.* 18-19, *the repetition of this project was approved. Camp Mennoscah is located fifty miles south of Hutchinson, Kansas. The name is a combination of "Mennonite" and "Nennescah" (Indian name of the river). From top to bottom: Summer scene, with the Camp Mennoscah dining hall in the background; food for the body; food for the soul.*

"Random Reflections from Evangelism Conference" (from p. 760)
to faint" (Luke 18:1).

Psychology, philosophy, sociology, psychiatry, well laid plans and methods certainly have their place; not one of these can be substituted for the cleansing blood of Christ or the convicting and converting power of the Holy Ghost. Our greatest need is not the matter of getting up to date, but rather back to date with reference to biblical truth. The need of the hour is not another conference but a new vision of God and His holiness. The prophet Isaiah, a mature, experienced man of God, needed such a vision. When did he receive it? "In the year that King Uzziah died I saw also the Lord" (Isa. 6:1).

Isaiah's vision was associated with death. How suggestive, for according to John 12:24, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit." Interest in soul-winning evangelism is directly related to a vision of God which results in self-abnegation, resulting in utter consecration and faithful service.

Regardless of the school of theology to which we subscribe, unrepentent man is lost and condemned to hell (John 3:16-18). Regardless of the methods we use, only the Holy Spirit can convict and regenerate the unbeliever (John 16:8; 3:5). Regardless of where the unregenerate lives, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). It is our duty to offer this gift to them. This is the work of evangelism!

our schools

FOUNDER'S DAY PROGRAM

Freeman Junior College will celebrate Founders' Day Dec. 15 this year. Erland Waltner, president of Mennonite Biblical Seminary, Elkhart, Ind., will speak at the morning program, which begins at 10:30 and at the afternoon session beginning at 1:30. Dr. Waltner, who comes from the Freeman area, has had experience both as a pastor and as a teacher besides his executive work in church conferences and at the seminary. During the evening program the music department will present the traditional Christmas songs. At noon a fellowship meal will be served to all guests. Girls from the homemaking classes will prepare and serve the meal.

At the November social evening of the faculty held November 17 Rev. Olin Krehbiel, Rev. John Regehr, and Rev. William Unrau, three pastors from the Freeman area were guests. With Gerhard Buhler of the faculty as moderator they participated in a round-table discussion on church school relations.

MUSIC PROGRAMS

The Bloomington Mennonite Hospital student nurses' chorus, under the direction of Mrs. W. G. Ball, will present a program at the Presbyterian Church at Stanford at 8 p.m. on the evening of Dec. 10. The annual musicale for parents and friends of the student nurses will be held in the Troyer Memorial Nurses Home Auditorium Dec. 14 at 3 p.m. The same program will be given in the evening at the Carlock Mennonite Church, Carlock, Ill.

Two new faculty personnel have been appointed to begin work Jan. 1. They are Alice Roth, R.N., of Morton, Ill., and Alice Klopfenstein of Gridley, Ill. Miss Roth is a member of the Calvary Mennonite Church, Washington, Ill., and a graduate of Proctor Hospital School of Nursing at Peoria. Miss Klopfenstein is a graduate of Brokaw Hospital School of Nursing at Normal, Ill., and a member of the Christian Apostolic Church, Gridley, Ill. Miss Roth will direct the clinical supervisors of the first year students and Miss Klopfenstein will assist her.

A new brochure for the school of nursing came off the press Nov. 24. Any inquiries are welcome.

CHRISTMAS PAGEANT

"The Christmas Story," a Christmas pageant by Jane Taylor Miller, will be presented by the drama department of Bethel College Dec. 18 at 8 p.m., in Memorial Hall.

"The Christmas Story" had its birth and beginning in *Ben Hur—A Tale of the Christ.* It is composed of six readings from *Ben Hur,* each followed by a tableau. The Bethel Choir, under direction of James Bixel, will lend its voices to set the mood and atmosphere.

The six readers are Dilores Rempel, Vinette Graber, Helen Voth, Susan Smith, Jean Matzenbacher, and Wanda Dyck. There are some thirty-seven other participants appearing in the tableaux. The entire production is under the direction of Virginia M. Edgett, assisted by Esther Schmidt.

No admission will be charged for the program, as it has been designed as the Christmas gift of the college to the community.

CORPORATION MEETING

The Bethel College Corporation met for its annual session Nov. 28 in Memorial Hall. The president gave his annual report to the corporation, board members were elected, and other business was taken up.

62ND MESSIAH

The sixty-second rendition of *The Messiah* will be given by the Bluffton Choral Society Dec. 14 at 8:00 p.m. in Founders Hall. Russell A. Lantz will direct the presentation for his 29th year. Mrs. Pearl Bogart Mann will serve as piano accompanist as she has done since 1910.

This year's soloists are Elizabeth Humphrey, Freda Draper, Fred Kendall, and John Bennett Ham. Community residents and college students compose the 200-voice chorus and the orchestra.

The annual Tri-College Christmas program and choir festival was held on the Bluffton campus Dec. 8. Participating were choirs from Findlay College, Ohio Northern University, and Bluffton College. Mass choir numbers included "Hallelujah" "Thou Must Leave Thy Lowly Dwelling" "Two Kings" and "Born Today." Each choir also presented three selections from its own repertoire.

DEPUTATION TRIP

About twenty-five students, Pastor Friesen, and Mr. Wiebe, of Canadian Mennonite Bible College, traveled to Whitewater and Crystal City area for the week end to present three programs. One program reported on the college curriculum and student organization; another was devotional in nature.

Pastor Poettcker and Waldemar Janzen gave messages on "Christian Baptism and the Biblical Faith."

MCC news and notes

PEACE FILM

The production of a unique, twenty-four minute color film is nearing completion and will be ready for showing the latter part of December. Appropriately named *Alternatives,* this film depicts the work which conscientious objectors are doing as their alternative to military service. It is a combination of live action shots of COs at work and an effective use of art work. Forty interested groups or denominations, including the Peace Section of MCC, are sponsoring this project.

The purpose of the film is to acquaint the general public, especially pre-draft age high school boys, with the provisions made for COs in the present draft law. Although designed primarily for audiences not acquainted with the Alternative Service program, it will be of equal interest to those who already know something about it. *Alternatives* presents a wonderful opportunity for peace churches to witness to the nonresistant position. Exposing youth groups, high school and college students, communities and church congregations to the message of the film could well serve as a vital contribution to the promotion of world peace.

The film will be available on a rental basis from the Peace Section, MCC, Akron, Pa., but the charge has not yet been determined. Please quote several possible dates for showing when making reservations for the film.

ORIENTATION SCHOOL

One of the largest Voluntary Service orientation schools in MCC history has just come to a close at Akron headquarters. Twenty-eight active young participants have committed themselves to one or two years of full-time Christian service and are eagerly looking forward to their varied assignments. This is the sixth and last orientation school for 1958, which brings the total number of volunteers serving in the MCC-VS program to approximately 140.

The volunteers will be serving at fourteen different projects: District Training School for Retarded Children, Laurel, Md.: Carolyn Burckhart and Kenneth and Carolyn Unzicker; National Institute of Health, Bethesda, Md.: James Atkinson, Paul Godshall, Darryll Graber, and Leo Ulrich; Kingsview Mental Hospital, Reedley, Calif.; Nola Caplinger, Mary Dick, and Agnes Koop; Brook Lane Farm, Hagerstown, Md.: Shelba Nafziger and Susan Elaine Reimer.

Huron Migrant Camp, Calif.: Anne Enns and LaVerna Dyck; Junior Village, Washington, D. C.: Doris Enns and Edith Gerber; Boys Village, Smithville, Ohio: Jacob Fast and Priscilla Oberholzer.

Heifer Project, Gettysburg, Ohio: Melvin and Romaine Huber; Wiltwyck School for Boys, Esopus, N. Y.: Alice Miller and Elvin Siebert; Willow Hall Orphanage, Waterloo, Ont.: Marie Krupp; Akron Headquarters, Akron, Pa.: Rosemary Lengacher; Ailsa Craig Boys Farm, Ont.: Clyde Barry Moyer; Gulfport Mission Project, Miss.: Helen Rempel; Evanston Community Service, Ill.: Albert Steiner.

This is one of many thousands of "homes" on the sidewalks of Hong Kong. The improvised shelter "houses" a Chinese refugee family of four: the mother, seated inside; the boy, in checked shirt; the baby, in the arms of MCC worker Eunice Wingert; and the husband, who was at the time tramping streets looking for work and hence not on the picture.

With one side of her body partially paralyzed, the helpless mother lay here for days with her baby, only partially sheltered from the weather. While the father was out picking up bits of work he could find, the elderly lady to the left in the photo came several times daily to see after the mother and the two children.

The Chinese refugee family is Christian, members of a Chinese Native Evangelistic Crusade chapel, shepered by Pastor David Yen, the man in the white shirt. Several times MCC took the family food and some baby clothes. "Now I know God still thinks of us," the mother said. Later MCC arranged for hospitalization for both mother and baby. The photo was taken just before leaving for the hospital. The children looking on are a few of the hundreds of thousands of children that swarm in Hong Kong.

TENSION RISES

BERLIN — David Janzen, director of the Berlin refugee home, reports on rising tension in that city, and increased fear and unrest among refugees. Here is an excerpt from his report:

"Most of our refugees have been accepted for West Berlin, and till now they resisted any suggestion that they be flown out to West Germany. Many were born in Berlin and don't want to leave though they may have lost all their possessions three times during the last few years. But now that Russia is claiming West Berlin they are afraid. Most of them are ready to fly out now. They even ask me, "When will you fly out?" They know that it must irk Russia terriby that she cannot seal off West Berlin satisfactorily and they would not be surprised if she turns to drastic measures. They even want us to burn our files concerning them if we have any.

"Of course Berliners generally think that the West is doomed if Berlin is lost, and Berlin papers still express a strong confidence in Western support for their cause. But then they know better than any other Western peoples what Communism would mean."

into the beyond

MRS. KATHERINA JANZEN KLASSEN, of Dinuba, California, and member of the First Mennonite Church, Reedley, California, was born May 4, 1878, and died November 17, 1958.

HENRY J. PAULS, of Inman, Kansas, oldest member of the Bethel Mennonite Church of Inman, and father of missionary Eva Pauls, was born October 11, 1870, in South Russia and died November 11, 1958.

jottings

HARVEST FESTIVAL

WOODLAND CHURCH, WARROAD, MINN.: David Krahn left last July for 1-W work in Topeka, Kan. Oct. 13 Otto Reimer from Sidney, Man., brought the evening message. The Henry Klassens of Carrich were with us the same evening and brought several numbers in music and song. Oct. 19 was our Harvest Festival, with Bro. Abe Schultz of Mountain Lake as speaker. He also had two evening services. The Klassens again brought music.—Corr.

EVANGELISTIC MEETINGS

SALEM CHURCH, MUNICH, N. D.: Greetings with Ps. 126:3: "The Lord hath done great things for us whereof we are glad." Aug. 17 we dedicated our new parsonage, of which the greater part was completed during the mild winter months last year. Landscaping and outside painting were completed this summer. Sept. 28-Oct. 5 was a series of evangelistic meetings with Homer Mouttet, director of the "Go Ye" Mission, as our evangelist. These meetings were climaxed with our Harvest and Mission Festival Oct. 5. Truly the Lord gave us a bountiful harvest this year.—Mrs. Leonard Unruh, corr.

MESSAGES ON AFRICA

BETHEL CHURCH, MARION, S. D.: Missionary Elmer Dicks were with us in an all day service. Bro. Dick spoke to the congregation in the forenoon while Mrs. Dick met with the children during S. S. The C. E. program for May was a Mother's Day program. Several numbers were "A Memory Sketch of My Mother." Following the program, Bro. Dick spoke on "Agricultural Plans for Africa." June 15 the men's chorus gave their annual program. There seems to be a blessing in the singing of hymns which stands out all by itself. The children of our congregation again joined those of our sister church, the Bethesda congregation, in a term of D. V. B. S. D. L. Moody once said that if he could live his life over he would invest it in children's work. In June community churches joined together for Northern Dist. Conf. sessions in the New Bethesda Church building. Baptismal services for Robert Engbrecht (who is serving in 1-W in Kan.) and Arnold Becker took place in Sept. Mrs. Willard Epp joined by church letter the same Sun. Wedding receptions were recently held for Mr. and Mrs. Milton Ewert (she was the former Katherine Joann Goering of Moundridge, Kan.), Hebron Church; Mr. and Mrs. Willard Epp (Esie Wiebe, Aberdeen, Idaho); Mr. and Mrs. Jesse Ortman (Jeneane Burling). Oct. 17 was the wedding of James Ortman and Eileen Deckert at Bethesda Church. James and Jesse are the twin sons of Mrs. Dan Ortman. The home of Mr. and Mrs. Arnold Becker was blest with a son in Aug. Julius Ewert had an operation but made a good recovery. Arlan Epp, son of Mr. and Mrs. Walter Epp, had a painful accident while driving a tractor, but has been able to return from the hospital.—Adeline B. Ortmann, corr.

W. C. VOTHS SPEAK

JOHANNESTAL CHURCH, HILLSBORO, KAN.: The wedding of Lois Unruh and Richard Reimer took place at the Bethel College Church Sept. 10. Open house was held at the homes of Mr. and Mrs. Sam Klassen and Mr. and Mrs. Elmer Klassen to celebrate their 25th wedding anniversaries during Sept. Relief projects for Sept. and Oct. were leper bundles. Sun., Oct. 12, John Thiessen of Newton brought the message during the worship hour. In the evening W. F. Unruh showed slides and spoke on the work of the Western District Conf. The wedding of Margaret Phillips and Howard Schmidt took place Oct. 19 at the Baptist Church, Dennis, Kan. Pastor and Mrs. W. C. Voth, missionaries from Formosa, were with us Nov. 2. Bro. Voth brought the morning message; in the evening they showed slides and told of their work. Our church again took part in meat canning for relief. The W. M. S. and Y. M. M. Societies sponsored a mission sale Nov. 6. Proceeds of the sale amounted to $535.96.—Corr.

RELIEF CANNING

HOFFNUNGSAU CHURCH, INMAN, KANSAS: The week of Sept. 21 the four churches of the Buhler community had union services with Roy Roth, president of Hesston Junior College, as speaker. On Oct. 5 the Western Dist. S. S. Convention met in our church. The week of Oct. 12 our pastor spoke on the "Faith and Life" radio program. Oct. 15 our oldest church member, Uncle Jacob Adrian, age 96, went to be with the Lord. Sept. 20, David R. Gaeddert, age 63, and Sept. 30, Peter H. Voth, age 80, went to their heavenly rewards. The three mission societies held their annual mission supper and sale. Sept. 5, Lu Ann Rene was born to Fred and Lillian Dick, and on Oct. 27, Kurt Allen, to Willis and Dorothy Herrder. Nov. 4 our church canned 750 chickens and 9 hogs, or 1,936 cans, for relief. Nov. 8 we had a one day retreat at Camp Mennoscah with J. W. Nickel as speaker. Nov. 6 and 12 we had our annual business meetings, as our fiscal church year ends Oct. 31. The Bethel College Chorale sang in our church Nov. 16; three of our members sang in the chorale.—Kathryn Klassen, corr.

RATZLAFFS PICTURE INDIA

EMMAUS CHURCH, WHITEWATER, KANSAS: At our Oct. C. E. meeting Pastor and Mrs. Harold Ratzlaff spoke and showed interesting moving pictures of the work in India. Oct. 12 Pastor L. R. Amstutz started a series of Sunday morning messages on current social issues. The first was the Right to Work; then Stealing by Inflation, Segregation, Drunkenness, and Immorality. Mr. and Mrs. B. G. Guhr celebrated their 45th wedding anniversary with open house Oct. 12. Nov. 9-12 Milo Kauffman gave a series of practical and helpful messages on Christian Stewardship. Nov. 16-21 Pastor Amstutz had special meetings in the Bethany Church in Kingman, Kansas During his absence a representative of the Gideons, Martin Sperling, spoke at the morning service. In the evening the Berean Academy Choir rendered a program of sacred music in our church.—Corr.

MISSION FESTIVAL

FIRST CHURCH, WHITEWATER, KAN.: Evangelistic meetings with Phil. A. Wedel were held Oct. 9-16, with morning Bible study on the Book of Daniel and messages in the evening on the main theme "Bible Teaching in Relation to Everyday Life." Mrs. W. C. Voth, Mary Schrag, the Gerald Bergens, and John Thiessen were the speakers for our Harvest Mission Festival Oct. 12. The offerings for the day amounted to $9,032.13. The CROP drive has been completed, with members of our church giving $1,706.20. The Choral Society gave *The Messiah* on Thanksgiving eve-

ning. A catechism class was begun Oct. 26. On the evening of Nov. 16 a love offering was lifted for Pastor Friesen's family. David, a son of the Friesens, has been hospitalized for some time with paralysis of the nerves. Mr. and Mrs. Phil J. Graber celebrated their silver wedding anniversary Oct. 15. Before her return to the mission field in French West Africa, Elsie Winsinger presented the congregation with the book *Through Gates of Splendor*.—Corr.

NOTE-BURNING SERVICE

INMAN CHURCH, INMAN, KAN.: Our annual Mission Festival was held Nov. 2. H. B. Schmidt spoke on the race problems in the South as he experienced them during his visits. Our mission work in Formosa was presented to us by missionary W. C. Voth, recently returned from there. The faithful, active witness of new Christians on the field should be an encouragement to us to grasp each opportunity every day to be a living testimony for Him. Howard G. Nyce shared with us the joys of what God had done and the needs yet to be met. The liquidation of the debt on our church building was observed with a praise and note-burning service on Nov. 9. We thank and praise Him for the privilege of being able to give and share. The Senior and Junior C. E.'s jointly sponsored the film *Martin Luther* on Nov. 16. The 5th, 6th, 7th, and 8th grades are studying Mennonite history in midweek Bible class with Mrs. Elmer Wiens as teacher. The adult Bible study class is going through the Book of Acts. —Corr.

TITHING DISCUSSION

FIRST CHURCH, MCPHERSON, KAN.: Our minister had devotions over KNEX the week of July 21-25. Dr. Metzler of the Bible Department of McPherson College was guest speaker Oct. 19, while our minister was in charge of the conference worship service. We had a panel discussion on tithing Oct. 12, with Mrs. Albert Stucky as moderator. Members of the panel were Marie Stucky, John W. Goering, Lyle Goering, and Robert Koehn. Our church had an offering for the Gideon Bible Society. For Religious Emphasis Week, Roland R. Goering, Harris Waltner, and Edmund J. Miller spoke Oct. 29-31. We had our Harvest Festival on Nov. 2, with P. A. Wedel of the Alexanderwohl Church as our chairman. The program included a basket dinner at noon, fellowship in the afternoon, and Samuel Hsieh from Formosa. Proceeds were for missions and relief. The Stucky-Nachtigal Quartet had special music.—Corr.

An Ainu family (fire gods at extreme left).

The Ainus of Hokkaido

IT WAS one of those crisp cool October days. We were enjoying the pleasant hospitality at the mission home of Pastor and Mrs. Lee Kanagy in Nakashibetsu, Japan. It was through the influence of Lee Kanagy that we were able to meet the Ainus of Japan and secure pictures of their type of worship.

The Ainu religion is based on nature-worship. Ainus worship the bear and believe that if they capture a small cub and, after raising it, sacrifice the bear, they will find favor with their departed ancestors. One of their occupations is that of carving wood into small bear statues and the faces of bears.

Ainu feeding pet bear.

Their "fire gods" are nothing more than sticks whittled into long shavings, set up in honor of fire gods. Mount Fuji is worshiped by them as a fire god. These sticks are usually set in the ashes of their fires, and before we departed a young man presented me with a "fire god."

When one sees the Ainus he is impressed by the abundance of black hair of the men. Some have long flowing beards, and the women are not to be outdone, so they have mustaches tattooed on their upper lip and just below the lower lip a small triangle representing a beard.

The Ainus are regarded by many historians to be the aborigines of what is now known as Japan. Perhaps they originally came from Siberia. They have legends about their ancestors' coming from a land of ice and snow, and settling in the Hokkaido district. The present population is given as 17,500 persons.

They are indeed hard to reach with Christianity. Their minds are saturated with supersitions and beliefs, and it is in this atmosphere that Pastor and Mrs. Lee Kanagy are putting forth every effort to proclaim the gospel.

—William Zehr

Bluffton College
Musselman Library
Bluffton Ohio

conference notes

CHRISTMAS GIFTS NEEDED

$680,000 has been received for the work of the church as of Dec. 3. With a budget of $923,000, our dedicated stewardship can provide the balance of $261,000. As we plan our Christmas giving, let us remember our gift to the Christ.

CHURCH EXTENSION

Church Extension Service, Inc., a nonprofit corporation sponsored by the General Conference Mennonite Church, was launched Nov. 19.

Purpose of the new corporation, as outlined in its charter, is "the support of public worship and religious education by assistance in maintaining, erecting, equipping, purchasing, and furnishing houses of worship, buildings for the teaching of the principles of Christianity at such places as the General Conference Mennonite Church is carrying on or intends to carry on mission work, organize a church or churches . . . and such other facilities and buildings including sites, tracts, or locations . . . anywhere in the world."

Clinton Kaufman served as chairman of the meeting, and the proceedings were directed by H. H. Sizemore, legal counsel for the organization. Incorporators, acting for the Board of Business Administration, were Clinton Kaufman, C. H. Goering, August Epp, Ted E. Claassen, A. J. Richert, Walter Unrau, and John Thiessen. Named as directors were, from the Board of Missions: P. A. Wedel and Andrew R. Shelly; from the Board of Business Administration: Clinton Kaufman and A. J. Richert; from the Board of Christian Service: Albert Gaeddert; from the Board of Education and Publication, Menno Schrag. Officers elected were Clinton Kauffman, chairman; August Epp, pres.; Menno Schrag, vice-pres.; and A. J. Richert, sec.-treas.

MISSION BRIEFS

Anna Quiring, one of the three missionary daughters of H. H. Quiring, Mountain Lake, Minn., in December will arrive home on furlough from the Belgian Congo and will serve as corresponding secretary of the Congo Inland Mission Women's Auxiliary, promoting especially the project of girls' education in Congo.

Mr. and Mrs. Frank Dyck and their four children have arrived in Winnipeg on furlough from Paraguay, where they served for five and one-half years. Their address now is % Jacob Regehr, 332 McKay Avenue, Winnipeg, Manitoba.

Dr. and Mrs. John Zook announced the birth of a son, Paul Michael, at Charlesville, Belgian Congo.

TWENTY-SIX YEARS IN AFRICA

Missionaries Mr. and Mrs. Russell Schnell have been engaged in educational work in the Belgian Congo under the Congo Inland Mission for twenty-six years, working in Charlesville for eighteen years, then opening a new station at Banga in 1950 where they have since labored.

They write, "The Congo children have finally awakened to the need of learning and are now eagerly coming into Banga from all directions. In December of 1950 we had seventy students in the regional school at Banga, and this year we enrolled 400 students. We had to start three fifth grades to accommodate the 110 students for that grade.

In the fifth grade, the Books of Acts and Romans are studied, Bible verses are required to be memorized from other portions of the Bible, and *Pilgrim's Progress* is taught as a reader. In the fourth grade, Genesis and Exodus, and memory verses are taught. In the third grade, the life of Christ is studied thoroughly. In the first and second grades, memory verses are taught each day and a portion of a story from the Bible in connection with a picture roll. In addition to that, every student is required to attend the daily chapel service.

"In Colossians we read where we are helpers together in prayer, so we therefore ask you to remember this and in your daily prayers ask that the school children may first 'study to show themselves approved unto God,' and that the nine teachers feel the burden on their hearts to take out time to talk personally to their students about the salvation of our Lord and Saviour. We earnestly plead that you will remember us in prayer as we try to teach them that they should lay their all on the altar for Him."

THE BIBLE'S DAY

Fifty-seven years ago a conference of representatives of the American Bible Society and its auxiliaries passed the following resolution: "Resolved, that the auxiliary societies should endeavor to induce all the churches in their territory to devote one service in the year to the presentation of the Bible cause. . . ." The November 1918 issue of the *Bible Society Record* gives December 8 as Universal Bible Sunday and speaks of a growing practice to celebrate the second Sunday in Advent as Bible Sunday, thus giving thanks for the written Word prior to our praise for the Word Incarnate.

For the past fifteen years this day has been the high point of the Worldwide Bible Reading program initiated by the American Bible Society. The readings for 1958 are:

DECEMBER—

9		Matthew	6:16-34
10		Matthew	7:1-20
11		Luke	10:1-42
12		Luke	15:1-32
13		Luke	24:1-53
14	Universal Bible Sunday	John	3:1-21
15		John	3:22-36
16		John	14:1-14
17		Romans	8:1-39
18		Romans	12:1-21
19		1 Cor.	13:1-13
20		Ephesians	6:1-24
21	Sunday	Philippians	4:1-23
22		James	1:1-27
23		1 John	3:1-24
24		John	1:1-18
25	Christmas	Luke	2:1-52
26		John	1:19-34
27		John	1:35-51
28	Sunday	John	4:1-26
29		John	4:27-42
30		Hebrews	11:1-16
31		Hebrews	11:17-40